155. Needs of the Muslim community.

MR. M. K. ABDUR RAHIMAN KUTTI (*Municipal Council, Quilon*) said that Muslims were not adequately represented in the public service. He therefore prayed that more Muslims should be entertained in the public service to cure this defect. In regard to the appointments made in the Judicial Department, the Muslims were classified under "Miscellaneous." The rule in this respect should be changed and the Muslim community should be treated as a separate community for this purpose.

Secondly, two Muslim graduates should be deputed on suitable scholarships for higher studies to foreign countries and the amount required for the purpose included in the next year's budget.

The powers and duties of the Mahomedan Inspector of Schools should be defined. Although he was included in the cadre of Assistant Inspectors of Vernacular Schools, he had no power of appointing teachers or of affording necessary facilities for the encouragement of education among Muslim boys.

The land near the Excise Depot, Quilon, which was under the control of the Excise Department, should be granted to the local Muslims for the construction of a building for a school for Muslim girls.

DEWAN'S REPLY: Mr. Abdur Rahiman Kutti, the question of opening a school at Quilon was dropped as there was not the necessary land available, and the Muslims would not provide a suitable site themselves. There is a local vernacular school where Mahomedan girls can also study.

Your representations about the representation of Mahomedans in public service, their appointments, and so on, are similar to those of other communities, and I can only say that they will be fairly and duly considered.

The question of the powers of appointment of the Mahomedan Inspector was raised by a previous speaker. The Director says that the Mahomedan Inspector has as much control over his staff as the Assistant Inspectors have over the staff under them.

156. Needs of the Muslims.

MR. K. P. KHADIR (*Municipal Council, Vaikam*) spoke about the needs of his community, chief of which was its representation in the Sri Mulam Popular Assembly and in the Legislative Council according to its numerical strength. The Muslims were distributed throughout the State and they could not have an effective majority in any constituency. This had been proved by the results of the past elections. The only way of removing this disability was the creation of separate electorates as in Cochin. This was but a legitimate right and no other community could seriously object to that course. The practice of nominating Muslims could not be considered as a satisfactory solution of the problem, inasmuch as the nominated members could not represent their community as satisfactorily as elected members.

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He next spoke about the entertainment of Muslims in the public service. Time was when qualified Muslims were not available. Such a state of affairs no longer existed. There were many without employment who did not relish the idea of following their hereditary professions because of their education. The Muslims were not fully represented in the public service according to their numerical strength. The appointments were generally confined to prominent communities while the minority communities were ignored. In order to remove this disability, stringent orders should be issued to the heads of all departments that future appointments should be given only to members of the unrepresented communities. Taluk committees should be constituted to watch the action of the officers in this respect. There were several departments where there were no Muslims at all and even in those departments where there were Muslims they were not adequately represented. This inequality should be removed as early as possible. The Muslims already in the public service were not properly encouraged. As an instance in point he referred to the case of Mr. M. A. Baker who, though qualified in Engineering and specially trained for traffic control, was not given any encouragement when the Traffic Branch of the Police Department was organised.

Lastly, the member said that the need for a Muslim officer in the higher ranks of the Judicial Department had been urged, in vain, at several sessions of the Assembly. In the absence of qualified Muslims in the State, members had suggested the desirability of recruiting a Muslim judicial officer from outside but the Government were not for accepting the proposal. When officers belonging to other communities were recruited from outside, there was no reason why Muslim Officers alone should not be so recruited. In order to avoid this contingency in future, qualified Muslims should be appointed as Judges and Munsiffs who could later on be promoted to the higher ranks.

DEWAN'S REPLY: Mr. Khadir, there is no bar to the appointment of Muslims, as such, in any department. All communities are given equal opportunities; and it is hoped that the Recruitment Committee will find some solution which will prevent any more representations of this kind.

I should like to point out that, in this Assembly, there are ten members of your community; in the Legislative Council there are two. So it does not seem that you stand in need of any further concessions there.

157. Needs of the Muslims.

MR. K. A. PITCHA BAVA SAHIB (*Nominated*) urged the need for appointing an additional Mahomedan Inspector of Schools.

The need for promulgating a law governing the *wakf* properties had been pressed at several sessions of the Assembly and on those occasions, the Government had replied to the representations that it was open to the Mahomedan member of the Legislative Council to bring forward a Bill on the subject. *Wakf* properties had been bequeathed

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